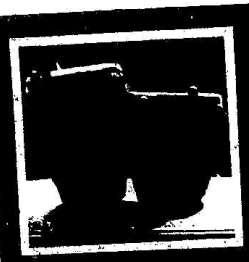

UHURU

BLACK COMMUNITY NEWS SERVICE

PRICE 10c

MONTREAL, CANADA

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LETTERS

The Editors,
Gentlemen,

On page 5 of your issue of October 27, 1969, under the heading "Division within the McCurdy Group – Violence Erupts", are two paragraphs of inaccuracies and distortions.

It is definitely not true to say that I disagreed with the executive of the Canadian Conference Committee and therefore addressed myself to two of the officers "in a very direct sense . or indeed in any other sense. Hence of course, what follows in the report i.e. 'the result of this...' becomes equally irrelevant.

A word about the so-called brawl. I was feeling my oats and horsing around generally – both activities much more sensibly left to horses I must agree. There were no political implications and no brawl.

I ask therefore that you kind enough to print this letter in order to clear the reputations of Mrs. Wills and Dr. McCurdy, which quite unnecessarily have been damaged, and which can so easily adversely affect their family and children. An apology on your part is also required.

Incidentally, is it not presumption on the part of your report to be writing of what I am **thinking** without asking me. At least two of your staff saw me on Sunday.

In anticipation,
Richard Leslie

Dear Editor

Upon reading the last paper concerning the CCC circus I still find it hard to realize how Black people, that is people with Black skins, can stoop so so low to sell to their very brothers who are getting the same shit thrown in both of their faces.

Accepting a federal grant is one thing and in the States I know that when organizations accept federal grants at least we have the brains to take it and run, so to speak. But to let a tool, given to us by the racist white pig, govern our very toilet training is indeed beyond me. Perhaps we should all learn to "control our bladders", and deluge ourselves with according intellegence and human pride.

I suppose that is merely an understatement to say that the conference was indeed one gigantic put on for the small "27" to let out their "grievances" and to show somebody that they do indeed care about those old Black folks at home. Well, this old Black folk will have nothing to do with Montreal's parallel to the NAACP because they surely do not speak for me why hold a conference anyway if one cannot get to the heart of every situation concerning Black oppression everywhere?

I am glad that UHURU has carefully pointed the contradictions of the CCC and I hope that this paper will continue to point out the effortless efforts of the CCC and those of its kind.

Power and Unity
Olabisi

Dear Editors,

Just a few lines to thank you for the fine work you are doing in our community. Uhuru is a fine paper and it deserves the support of all Black people in our community.

On my way to and from work, while the others on the bus read other local papers, I read Uhuru. I can hold my head high and be a proud black man since I can identify myself with Uhuru.

My thanks to you and the staff for what you are doing for me and all black people everywhere

A proud supporter,
John Reed

Uhuru Editors and Associates,

It is a privilege and a blessing to have a Black reporter come in your home when you are in grief and or suffering from these dreadful things that the human race go through in life. We are thanking all of you for having something and doing something to serve our people. This is reference to Jesus Mark White. I would really like to know why he is dead or will his death serve any purpose. We haven't the money to dig deep into the causes. But we are really hurt for the loss. I am his grandmother, I believe there is a reason for his being gone at such a young age. Thanks for the beautiful clean picture, the nice write up. May goodness and mercy, prosperity, more wisdom, knowledge, help prepare us to know the mysteries of life, so we may know how to have more courage and strength to die only when our number is up. We want to learn not to shorten our days, if we could live to do good. Thanks again for everything. A check, a little gift to help your wonderful work.

Violet Coburn

To the Editor:
Dear Brother,

Here is something about being Black. To be Black is something positive, anatomically and adaptively. Blacks have a natural genetic endowment to make melanin in the skin. It regulates the formation of vitamin D. Ultra violet of the sunlight converts precurser substances in the skin into the vitamin which is essential for the formation of bones. Too much vitamin D is harmful, as it produces pathological calcifications. In the tropics, melanin prevents an excess and thus regulates its formation. If the whites exposed themselves to the tropical sun as much as the blacks can do, it will be calamitious with calcifications and sunburn.

The role of melanin, in regard to heat, gives a very different picture of skin colour. Since the black skin absorbes more heat than the white, the adaptive arrangement should be for the tropical people to be white and the others to be black. Could you picture a situation with the African and Asiatic natives white, and American and the European natives black and the blacks exploiting the white?

A Brother

Sir,

As a member of the black community in Montreal I have been supporting Black organizations with great expectations, that some day some meaningful and fruitful solutions to the black frustrations here, will evolve as a result of these organizations. However, it seems to me and perhaps other members of the community within these groups, to the extent that these organizations lack direction, genuine leadership and a set of formulated policies towards some degree of progress, for the social and economic upliftment of the Blacks.

Ethnic and community achievements cannot be accomplished by personal an animosity and demagogery on the one hand and enmity and antogonism on the other. Neither could frustration be alleviated by heightening the tension between black-white relationship based on conditions already well known. Progress depends only on the type of activity one pursues, the effort one puts into it, and the necessary work required to fulfill the functions of that activity.

For a brief analysis of the type of ambiguity which exists among these groups, let us start with the "Thursday Rallies" – the weekly family gathering in Black Militant terms. So far these rallies have contributed absolutely nothing by way of constructive discussions towards goals, purposes and objectives. What is obvious however, is that the group of hand-picked men, the chosen leaders or mis-leaders whichever term befits them, try to mesmerize the masses by using fancy slogans to attack the "enemy" instead of finding viable solutions to solve the numerous problems confronting the masses.

Again, there is the local newspaper, which I thought would have been foremost, not only in stating the daily "bread and butter" issues but also in trying to solve these problems. These are the issues from which frustation stems. Also, one expected the Uhuru to provide some means of education to the black community to develop its consciousness. On each count the newspaper has failed the community. Instead, it appears to be the extension of the "rallies", the instrument to perpetuate hate, bitterness, and degradation. The symbol to heighten the contradictions, without stating adequate proposals and altermatives for the general upliftment and well-being of the black people they claim to represent.

Now Mr. Editor will you use your good office to publish this open letter from a dedicated sister, and at the same time your comments will be deeply appreciated in the light of these contradictions.

Yours respectfully,
Bernice Williams

Editors Reply.

Thank you very kindly for your constructive criticisms which we welcome. If such an attitude were to have existed at the Thursday night rallies the major objective of establishing a full scale educational program could presently have been realized. As to the critism of Uhuru, we beg to differ. As a newspaper any information is gladly accepted irrespective of political slant. The question is not to allow Uhuru in its bid to raise consciousness, become dogmatic and inflexible. Hopefully more people like you are reading Uhuru and will speak out to the benefit of us all.

The Editor

EDITORIAL

Being born under the domination of Western society we all realize the toll that we have paid. This domination has various forms and characteristics. One of which is the belief that we are not capable of doing anything worthwhile for ourselves, and this view is the source of many of the criticisms that we make about ourselves. We should realize that we are working against many disadvantages that have been purposely set in our way. However we should never allow ourselves to be fooled into believing that obstacles which prevent us from getting better jobs, housing etc. are unrelated to racial superiority. The acceptance of the ideology of inferiority coupled with direct repression has produced and molded the type of people who are frequently condemned, as dirty, lazy and lacking ambition.

Western society creates a false and uncomplimentary image of us who are being victimized. When we accept these images of us, which have been established by those who are against us, then we begin to copy these stereotypes. Unfortunately, some of us do not realize that we are playing into the hands of white supremacist SYSTEM.

Any of us who engages in endless intellectual arguments with whites are also allowing ourselves to become dupes of racist propaganda. One of the corner stones of this racist ideology is that we are intellectually inferior. Those of us who believe that we have to prove ourselves as intelligent as the "master race" and are continually trying to match wits with them, are only trying to fool ourselves. This trend is carried over to the brother who himself has become aware that supremacist beliefs are false. However he is still unaware that seeking to justify ourselves before whites, legitamatizes the whites self proclaimed "right" to being the final authority. Failure to realize that the only justification necessary come from black people, is to relegate us to the status of children in the Paternalistic Structure.

We must also be alert to residual doubts which may remain in the minds of some of us about our ability to succeed. This doubt may not be expressed in an open and direct form, not because of dishonesty, but lack of awareness of residual racist habits. The expression of this doubt may appear in some other form. For example doubt in our ability to promote reconstructive self-reliance may lead to over emphasis on the need for alliances.

In whatever form that the scars of racism have affected us in the past we must always try to rid ourselves of the last vestiges of it. To this end we should be critical of ourselves and of our brothers and sisters and try to lead ourselves to fully exposing bad habits which may be due to residual racist ideology, always keeping in mind that the erring brother is still arother.

UHURU

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CURRENT EVENTS

BLACK SOLIDARITY DAY IN NEW YORK

More and more, OUR PEOPLE are throwing off the teachings and traditions of slavery and beginning to ACCEPT themselves. Day by day, we lose our MISS-PLACED confidence in the slavemaster and gain more faith in ourselves. Wherever you go these days, either in the Western hemisphere or in the FATHER LAND (AFRICA), you see signs of this growing BLACK UNITY.

The most recent demonstration of this unity was "THE DAY OF BLACK SOLIDARITY" held in New York City, November 3rd, 1969. It was organised by a group of BLACK PEOPLE who paid for publicity (posters etc.) out of their own pockets plus donations from our people. Their main aim was to help raise the level of BLACK CONSCIOUSNESS to an even higher pitch.

Thus, on Monday last, thousands of Black People stayed away from work and school. They also boycotted white business places.

On this "day of abscence", oneof the many activities held was a massive rally at St. Albans Park (Merrick and Kinden Boulevards) in Queens, New York. The main issue discussed at this rally was the question of some Black High School students who had been suspended for refusing to say the U.S. pledge of Allegiance. These students had also taken down the U.S. flag at their school and put up the BLACK NATIONALIST flag (the RED, BLACK and GREEN) in its place.

All of the speakers at the rally voiced strong support for the Black students. A resolution was passed stating that black people should not be forced to say the U.S. pledge of Allegiance since it does not apply to them.

Staff repoter

TENTATIVE SUPPORT FOR SIR GEORGE CASE FROM YORK UNIVERSITY

At a meeting held at York university, Toronto on Thursday October 29th, a resolution was unanimously adopted by 500 students calling upon the student council to make $6,000.00 available to the 87 students facing charges arising out of the Sir George case. The meeting, addressed by brother Carl Parris and Rosie Douglas dealt in depth with the events leading to the confrontation on February 11th and the serious implication of this crisis to the Black community in Montreal and across Canada. It was pointed out very clearly that while former Sir George principal Robert Rae had resigned from his job on account of ill-health, he had accepted the post of Administrative director at York university. We do hope that student council agrees to accept the resolution.

As a result of the meeting 70 black students held a demonstration in downtown Toronto on Monday Nov. 3rd to show their total support of their brothers and sisters that appeared in court on Monday, in a prepared statement the students called upon the Trudeau government to initiate a public investigation into the entire affair. They further condemned the rampant racism endemic in Canadian society and an immediate end to political victimization of black students.

TORONTO UNIVERSITY

As a direct result of a meeting held at the university of Toronto on Oct. 30th, a committee was set up with the responsibility of preparing a statement to present to a mass meeting. The statement will call upon the student council at Toronto university to make money available for the defense of students facing charges arising out of the Sir George case.

Staff Reporter

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ROAD TO SOCIALISM:

UGANDA

On the eve of the 8th anniversary of Independence, President Obote, who, since independence has been talking vaguely of an economic turn towards socialism, issued a pamphlet which promises to give Uganda's 8 millions people control of their own economic destiny. The ruling Uganda People's Congress is a "socialist" party, but socialism in Uganda does not have the doctrinaire force that President Nyerere has given it in Tanzania.

The pamphelt, "The Common Man's Charter", promises eventual nationalisation of some private entreprises, calls for the establishment of a cooperative bank and rejects capitalism and feudalism. Though bereft of specifics, it is undoubtedly the first clear "Uganda for Ugandans" policy **enunciation** by the 44 year old President.

Non-citizens:

Like all East African countries, Uganda has a large Asian (of Indian and Pakistan origin) population. The Asians together with some 11,000 resident Europeans control a sizable portion of the economy. This is an unfavorable economic situation that all post-independent East Africans have been making efforts to reverse. The passage of the Immigration Control Act in March and the Trade Licensing Act, which comes into effect in December, will spearhead Uganda's Africanisation programme. This simply means putting back the control of economic destiny in the hands of Ugandans.

The government lowered citizenship requirements to enable the non-citizen Europeans and Asians (who are so called British Subjects) to become citizens and participate fully in a society in which they have found better economic opportunities. In spite of the Government's efforts, over half of the Asians elected to hold on tenaciously to their British passports and British subject status.

The dilemma for the Asians in particular is of their own making. They have been deluding themselves of being able to immigrate to the Mother country - Britain, only to find that regardless of their British passports, Britains racist Commonwealth Immigration Act closes the door to all but a handful of Asian immigrants. To President Obote's government the choice is clear economic nationalism or economic domination and exploitation by foreigners.

Bro. Kofi

Odinga detained

KENYA

Dusk-to-dawn curfew was ordered in the Kisumu area. Opposition leader Oginga Odinga and 9 other opposition party MP's are being kept under house arrest. After 11 people died and several were injured during a demonstration against President Kenyatta at a Hospital opening ceremony.

The government statement said that the KPU leader organised the demonstration against President Jomo Kenyatta. The statement continued that the government has decided to deal with subversive elements who have been working with some foreign and unfriendly elements to destroy the peaceful running of the country.

Kofi

SO CALLED STATEHOOD FOR ST VINCENT

St. Vincent formally entered into "associate Statehood" with Britain on October 27th. The relationship is supposed to be an advance towards full independence, but judging from the events and an analysis of the Constitutional proposals that were agreed to, it is quite evident that the island is entering into a new form of subjugation by the white racist government of Ian Wilson (remember, the other Ian is in Zimbabwe, the so-called state of Rhodesia).

At a statehood dance celebrated last weekend in Montreal, the Eastern Caribbean Commissioner, Mr. M.Richards, in an address to the large gathering, stated that this statehood was a **forward step** towards INDEPENDENCE and appealed to VINCENTIANS to work hard towards this end. However this forward step is indeed questionable as the island is still more or less owned lock, stock and barrel by combination international wheeler dealers which includes millionaire Ken Patrick of Montreal (owner of Laurentian Resort "La Reserve"), the HOUSER family of Hilton Hotel fame, and a whole host of British so-called "investors" (we know too well what that word means - enslavers or exploiters).

Also it is both interesting and disappointing to note that the Vincentian National Anthem is played to the tune of the United States National Anthem, and the Union Jack is contained in the new **National flag**. Even the symbols of Vincentian Independence are questionable because of their neo-colonialist content. We therefore urge our brothers in the Caribbean to be ever more vigilant and to maintain a proper perspective on the world-wide struggle of Third World peoples including their own real economic and political independence.

Uhuru Caribbean Correspondent

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Interim Committee Meets

Despite the aspirations of the McCurdy Mafia, an Interim Committee was set up which will address itself to the real needs of Black people in this country. The Committee is composed of: Rocky Jones (Halifax), Hartford Charles (Guelph), Oliver Samuel (Waterloo), Lenny Johnson & Veronica Challenger (Toronto), Valerie Hernandez (Secretary), Brenda Dash and Rosie Douglas (Montreal).

The first meeting of the committee is scheduled for Saturday, November 8th, in Toronto. Representatives will meet with organizations and interested people in their area, so as to bring to this meeting a cross-section of ideas which will be included in the final proposals of the Committee.

These proposals will be presented to the Black community at large at a future meeting. Unlike McCurdy's so-called "National Coalition," which is an elitist clique of traitors, selling out Black people for a few dollars from the Federal Government, a national organization will be formed that will be truly representative of the people and sensitive to their needs.

The task ahead is not an easy one, but the rewards will be invaluable to the future of Black people in Canada and the world.

Brenda Dash

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FREDERICK R. PHILLIPS
B.A. B.C.L.
attorney barrister & solicitor

3517 LASALLE BLVD.
suite 5
VERDUN 203 QUE.
evenings 365-9904

UHURU TAKES ST. VINCENT MARKET BY STORM

It is with much pleasure that we acknowledge receipt of which has been donated to this paper by the EDUCATIONAL FORUM OF THE PEOPLE a well organised group of dedicated young blacks based in St Vincent, West Indies.

Some of the brothers in the E.F.P are former veterans from the Montreal scene who know only too well the experiences that Black People are forced to undergo in Canada at the hands of the white racists and their executive arm the Montreal Police. We know we can depend on the brothers to tell it like it really is down in St Vincent and the Caribbean area where it counts most. No longer will our people be fooled by the grin teeth smiles of the hypocritical PEACE CORPS and their Canadian counterpart the C.U.S.O. volunteers. Britain has even picked up on the act and have now sent in their own V.S.O.'s (for Voluntary Service Overseas). We will have more to tell you about how these hippies "volunteer" for service (with FAT SALARIES AND ALLOWANCES and all that). Keep tuned in this corner.

To our VINCENTIAN SUPPORTERS we urge you to keep on in the struggle. Support your own people, and get involved in some constructive organising efforts. YOU CAN NOW GET YOUR OWN COPY OF "UHURU" FROM ROBERTSON'S BOOK STORE IN KINGSTOWN, OR IF YOU ARE INTERESTED send direct to us, enclosing your money order, and we will get you on the mailing list.

For the brothers who are not yet quite TOGETHER, you may read "UHURU" free of charge at the KINGSTOWN PUBLIC LIBRARY. Just ask your Librarian if you do not see it on display.

BLACK CONSCIOUSNESS EVOLVES

Quite a few centuries ago, as far back as the 15th century, a group of selfish arrogant, avaricious people created a society which was to be exclusively theirs. In order to exclude outsiders who did not measure up to their standards, they employed a technique which for centuries was enforced and hence made these outsiders believe that they were misfit to society. The misfits represented black men, and their discriminators were white men.

Many people are under the false impression that 'Black' is associated with "gloom", "darkness", "evil", "corruption", "violence", hence the name "Black Death" given to a disease which killed several people in the 15th century, and so black people were considered to be living replicas of the world...

If these people would reminisce, they would see why "Black Power" evolved today. What they have not realised is that a white society invented the above interpretation of 'Black' as a main tool for the brainwashing job of all blacks. Conversely, "white" indicated "goodness", "cleanliness", "purity" and "innocence"! The latter meanings were so closly associated and related to their idea of "an angel" that they thought as themselves as "God's angles". As a result of the respective definitions embedded in the black man's mind, it was rightly assumed and acknowledged that the true benefactors and rulers of society were "God's angels!"

Following this, a system was enforced whereby all blacks had to be subdued and deprived of the privileges which would be on par with white counterparts. In other words, they were to be considered 'things' rather than individuals who had emotions, rights or any feelings equivalent to a white man.

In order to carry out and have a complete system, these 'angels' invaded Africa, the native land of the "Black", tricked and beguiled the leaders into selling their people for the exchange of guns, bullets, money and other tools of evil and violence. This caused disunity in Africa. The novelty of possessing these 'magic' weapons entranced and hypnotized the leaders into setting nation against nation which ended in skirmishes and violence in an effort to see which nation could capture more people in exchange for more weapons. These captives were brought to America and distributed throughout the world as slaves - many of them died during their journey to work for the "angels".

The slaves were tortured, beaten, kicked like garbage, killed, re-sold and separated form their families for "God's appointed rulers". This treatment caused more disunity among the blacks. The masters exerted such an influence over them that some of them began to succumb to their standards. Many blacks became "Uncle Toms". They squealed and informed on each other in order to get into the masters' good books, while others tried to escape but were usually caught and killed. This continued for a prolonged period and saddened our forefathers who chose to accept it.

Today black people are not prepared to accept such treatment. As a result, they are undergoing an, internal and external assessment, and through examination of themselves, are preparing for the new black society which is slowly and surely evolving. Inwardly, they have become conscious of themselves - they think black - they feel black and identify themselves with other blacks in their external appearance. Externally, they are identified by the "natural" look in hair styles of which they are proud because it is their own thing. However, there are still some black people who think black but are afraid to express it externally because there is still the enrooted

cont'd page 8

FEATURE ARTICLES

THE CHALLENCE OF BLACK POWER

REV. JOHN E. BRANDON

Excerpts from article by Rev. J. E. Brandon

Much of the confusion and negative feelings toward black power continue because church leaders refuse to deal with it in light of the Christian Gospel. A subject such as black power can be put off only so long before it boils and swells to chaotic proportions. This is an issue which has gripped the lives of so many people and needs to be dealt with. We have examples all around us of situation that were delayed to the detriment of many people which need not be so. A few examples we can cite are: the recent riot in Bermuda, the riots in the United States, and in other places throughout the world. History is full of tragedies resulting from delayed action. Another example of a refusal to deal with the subject of black power commonly comes from people who say, "We should not be concerned with 'black power', 'blue power', or 'white power', but with 'people power'". This kind of statement does not really face the fact that power is unequally distributed when it comes to black and white people in this society. The fact remains that white men hold on to the power. And right now, it is an uneasy power. There is nothing essentially wrong with power as some might be led to believe. But an unequal distribution of power is wrong and repugnant to the law of God.

The challenge of black power stems from the fact that black power rejects the old paternalistic attitude of white people. It demands that the white man reexamine his motives, while black men and women at the same time are resisting easy and unexamined black and white relationships. This long needed reassessing of relationships has been interpreted by some to be hate. It is not hate! The white man cannot understand why he can't pat as many "ole Johns" on the back as he used to and slip a few shillings in his pocket for his soul. If this kind of situation is resisted which prohibits a black man from being a man, it can hardly be interpreted correctly as hate. It merely means that, "I will no longer be put off or bought". Furthermore, black power does not seek to be understood by white people and probably never will be. It is to be seen, "and if not seen, then felt" in all areas of life.

It is only when the black man has the power to "temper" the oppressive and suppressive power of white men will any true relationship be possible. Right now the vast void between the powerful and the powerless is extremely dangerous. It is dangerous, first of all, because of a communication gap. It is difficult if not impossible for those with power to understand those without power. Power must be approached with power on an equal footing not at a subservient level if black people are to be respected, not as individuals so much but as **a people** of dignity and as human beings.

Mr Lewis Nkos[illegible] [illegible] list and broadcaster, gives a very clear and simple example of how power works when he said that, "The main reason why black men are threatened and harrassed by white policemen is simply because the black world has not the power to make those who threaten the safety of black men pause and ponder who might the black gentleman be they are about to molest." With power as **a people**, other people have to take notice.

Black power demands that a critical self-interrogation on the part of black people take place which might be described as an internal dimension of black power. You see, for years, individual black men and women have been "given" positions of high rank with very little power. Black power says, "Reexamine your positions to see if you are serving the interests of black people, because we must have power at all levels as **a people** not **merely** as individuals." This internal dimension of black power calls upon sisters and brothers to resist the temptation of using drugs or any such depressants because in order to have the power we need, it will take all the strength we have to obtain it. To put it very bluntly, drugs of any kind is a part of the total plan to hinder the black man's efforts in obtaining his just and rightful position as a man of power who tempers the hideously menacing power of white people throughout the world.

It is not enough for a group of white church leaders to say, "We will accept the good in black power". Who determines what is good? For too long the white man has said what is good and what is bad for the black man.

This is a time of testing, a time of challenge, reassessment, searching, and discovery of new horizons beyond horizons. It is a time of an intellectual ferment or acute criticism, the end of which cannot yet be seen. Further the black challenge itself is one of the great happenings of the century. It includes an approach to "setting the recrod straight" which constitutes a new trend of action.

The place where we now are is the place of examination and is meant to become a place of revelation - revelation of what it means to be black and its relationship to present conditions of black people everywhere.

It could be that God is calling black men to be "missionaries to the Gentiles". As Dr Vincent Harding (Director, Institute of the Black World) has said, "Perhaps only black people are open enough and sensitive enough and scarred enough as a group to lead the white world into true community with the non-white humiliated world. The challenge of black power makes enormous demands. It forces white churchmen and others to be [illegible] [illegible] what they profess to [illegible] [illegible] [illegible] sed screams for a more in depth personal assimilation and integration on the part of white churchmen of their "Christian convictions".

I say with Malcolm X that, "It is incorrect to classify the challenge posed by black people as simply a racial conflict against white or as a purely 'localized problem', rather, we are today seeing a global rebellion of the opressed against the oppressor the exploited against the exploiter".

If we look at history correctly and if history and the present condition of black people under white oppression is any indication of the future, there doesn't seem to be any hope that if black people continue to live under white power that things will change, white people somehow will make a drastic change. All of the facts we have are definitely to the contrary. White power has always been mainly an agent of oppression and enslavement and only incidentally as an instrument of emancipation.

So as we look at what seems to be wide and varied opinions and definitions of black power, this is no excuse for the black Christian to give up in despair and say, "Since no one can settle on a definition, I give up before I start." You see, black power is a universal message to the black man that is full of positive meaning like the words love, peace, and righteousness which no one has yet settled on any one definition, but it doesn't mean that we give up because another's definition of love, peace, and righteousness is put in different words. I am only trying to say that the Christian has a responsibility to make a serious inquiry into the far reaching implications of black power for the Church. This is truly the challenge! Because "... if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5:39)

Rev. John E. Brandon, Pastor
Allen Temple African Methodist
Episcopal Church, Somerset

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TOWARDS AN UNDERSTANDING OF THE VOTING BEHAVIOUR OF CERTAIN DELEGATES AT THE C.C.C. MEETING IN TORONTO

The purpose of this article is to try to understand the position of certain delegates to the Canadian Conference Committee meeting held in Toronto on October 18th and 19th, 1969. Specifically the article addresses itself to an understanding of the voting behaviour of these delegates after the speech by the chairman of the conference and the mistakes which are inherent in their very voting behaviour. At the conference, the chairman, a Canadian black in reply to the question why the "Sir George Williams affair" was removed as a topic of discussion from the agenda, stated among other things that West Indian blacks were transients and could and would at any moment leave Canada and return to their homeland, thus abdicating their responsibility to their fellow blacks who were born in Canada. It is interesting to mention at this point that on the executive of the Canadian Conference Committee there were at least two "West Indian Blacks" whether these latter two consider themselves West Indian is debatable. More important however is the fact that the statement of the chairman called into question the integrity of these West Indian blacks on his executive

In a more general sense the speech polarised the delegates into West Indians and Canadian, and completely ignored the fact that among the things which all the delegates had in common was that they were all of **African descent** and all **committed** to the **cause of "Black Liberation"**

If this common purpose and common heredity are accepted what was the purpose in dividing the delegates and the executive of the CCC into West Indians and Canadians", and what could be achieved by the polarization"

This writer is of the opinion that those "Canadian blacks", who through their votes identified with the sentiments of the chairman, were aiming at gaining political power as defined by the 'white establishment'. In a more direct sense the tangible gains to the chairman and the other "Canadian Blacks" who agreed with him would issue from the fact that by playing the game according to the rules of the establishment they would be rewarded by having in their possesion large grants of money from the Canadian Government which they would probably use to set up anti-poverty programs along the lines of those now in existence in the United States. In other words what they wanted from the establishment was "recognition" as the chief spokesmen for black people What the group which identified with the chairman's remark failed to realize is that this type of power (the writer prefers to label this type of power "paper power") can only be gained and exercised by playing the establishment's game according to roles which are geared towards the permanent suppression and possible annihilation of black people

What of those "West Indian Blacks" who remained in the chairman's camp" It is quite clear that by so doing they hoped to share in the exercise of this "paper power" Their mistake was reflected in their failure to recognize that the chairman in his speech on Television and before the assembled delegates had clearly defined them out of sharing away "power" which would come about as a result How did the chairman do this'When he drew the lines between West Indian blacks and Canadian blacks he was in fact telling the white establishment in Canada that it should only recognize Canadian blacks irregardless of the fact that there are West Indian blacks who have decided to reside permanently in Canada and that none of the "West Indian blacks" on the Canadian Conference Committee executive had at any time suggested that they were fighting specifically for West Indian blacks.

Given the facts of the situation and given the derogatory implications of the chairman's remarks, why did not the West Indian blacks stand up and disassociate themselves from the statement!

In a very real sense they could not do this for by so doing they would have endorsed the position of those black delegates who had moved a motion of no-confidence in the chairman, secondly if they did this the line between themselves and chairman would have been irrevocably drawn, and thirdly and perhaps most important of all is the fact that if they joined the balck delegates who opposed McCurdy, they would not enjoy the "recognition" and obtain the "paper power" which the establishment is prepared to hand out.

In addition to these indefensible positions both groups made terrible political mistakes. From a numerical point of view there are about 80,000 to 100,000 blacks in Canada, 30 to 45 thousand of which come from the West Indies. On an average about three to five thousand blacks from the West Indies come to reside in Canada each year. With these figures in mind, if the Conference Committee chairman and his black Canadian supporters are in fact seeking "paper power" for themselves, then they should be aware of the influx of black West Indians and the possibility in the future of their being a majority of West Indian blacks in Canada. Perhaps the Conference chairman does recognize this possibility and as a consequence has certain short term goals, e.g. running for elcetions with the Federal Liberals in the next general election.

Recognition of the above mentioned trends in West Indian residents in Canada might better explain the position of those black West Indians who remained in the McCurdy camp. Perhaps they have seen the trend and in the short run are quite willing to remain as "puppets" of the chairman until such time as they are in a position to make a bid for leadership.

If this explanation of their actions is wrong then it is necessary to ask of those West Indian blacks, what is there to be gained by remaining in the chairman's camp when by definition they were excluded from the type of power which the establishment is prepared to hand out to nice blacks"

Why didn't these people who were in fact insulted by the chairman's remark denounce the man, disassociate themselves from the conference and place their "talents" and "resources" at the disposal of those blacks who are seriously committed to the complete liberation of blacks irrespective of their place of birth"

In conclusion, it can only be hoped that this article will force those "West Indian blacks" who voted with the chairman's group to explain their action to us and to the other black brothers and sisters who because they belong to no organization were unable to attend the conference in Toronto

Gordon S.
Carl Parris

CONSTITUTION FOR EXTERMINATION

Rhodesia

The racist white regime of Rhodesia has been debating on a constitution which will make the country on even more pernicious police state than it has been these last several years. This in the constitution which was condoned and connived by Britain, and supported by the rest of the white imperialist world.

The constitution states, in theory, that the African might some day have an equal nember of seats in the parliament. But this will occur only after Africans pay an equal share of income taxes. Considering that the Africans have been denied proper aducation and training, robbed of their land, and have all opportunities of economic development closed to them, this parity will never be reashed even in a millenium.

To ensure perpetual white control of the country, the constitution contains another hooker which provides that even after parity, half the black seats in parliament would be named by the chiefs, who are mostly Uncle Tom servants and thus will not hesitate to sell the birthright of blacks for a mess of pottage.

Another outrage is the Land Tenure Bill published last week, which sets out the areas of the country in which whites and blacks may live and own or occupy property. It sets aside a little over half of the land, and as the Minister of Land admits the most productive, to a mere 230,000 whites, and less than half to 4,8000,000 blacks. Fashioned after the infamous Bantustans in South Africa, the blacks are already being evicted and herded into reserves, and will be denied their inalienable right to chose where to live and move about in their own country.

The brutal exploitation, progressive dehumanization and systematic extermination of blacks must be stopped.

The situation calls for nothing short of all out armed struggle by black Rhodesians with the total and unconditional support of all black people in the world.

Bro. Kofi

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AFRICANS CLEARED

A thirteen month trial has cleared twenty-one Africans of sabotage and membership in a barred black political organisation. The state had alleged that the men had taken part in meetings of Pogo the militant wing of the banned Pan-Africanist Congress. Virtually all black organisations have been banned in the Union of South Africa

Bro. Kofi

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Die Nigger Die
Dark Days in Ghana
Nyerere
Black Nationalism

WHAT IS THE SOLUTION FOR GUYANA?

In this article I would like to relate what is happening in Guyana which has presently a neo-colonialist puppet Government in control, with U. S. imperialism pulling the strings.

In Guyana today there are 4 basic political lines being put forward to the people. On one hand, Burnham, the imperialist stooge puts to the people slogans like: 1. eat less
2. sleep less
3. work more

But work for what" $4.50 a day' for the mainly African proletarian urban workers, and the Indian agricultural workers, even less for the peasant in the country side if his crop fails While he puts forward these slogans Burnham has sold Guyana to the Western Imperialists

$20,000,000 (U.S.) is being taken out of Guyana each year in the bauxite industry alone'

While Bookers and Mc Connell owns just about every main sugar producing plantation in Guyana (Including most of the big stores).

At the same time Burnham calls himself a "socialist" but with just a scientific analysis of him, any sensible person can see he's just another Chang-ki-Shek, Kerensky, Williams Batista or Hastings Banda

Next in line in Guyana with another solution are the Indian "Nationalists" who are to be combatted ruthlessly These racists and anti-democratic forces propose to lead the Indian Masses i.e mainly the peasants and agricultural workers of Guyana, to political victory over "God knows who" These people are nothing but traitors, and largely Indian bourgeoisie minded, who only try to confuse the issues To combat these forces effectively, the true anti imperialist forces in Guyana must relate to the Indians in Guyana and hence show them that their struggle is one common to the proletarian Africans, the tribal Amerindian (who are completely landless according to Burnham) and the poor Portuguese who have fallen from their middle class pedge and are now faced with "bad times"

The third line now prevalent is that of Sydney King, now called Eusi Kwwana and calling for the **"Cultural revolution"** without first achieving complete national liberation and total freedom This bogus "nationalist" called for the partition of Guyana into sectors Indian African & others This reactionary imperialist line is understood when he calls for the throwing out of the white monopolists abroad but in the same breath defends Burnham and slanders the progressive [illegible] For instance [illegible] brother and progressive [illegible] Thomas [illegible]

Cont'd page

HISTORY COLUMN

The Zulu nation, descended from the Nguni Family of the Bantu people, migrated into South East Africa in the 15th century. They were nomadic far mers and lived in scattered home steads, a number of which usually uni ted under one chief. Within these units into which there were several clans organised on the basis of lineage, strangers were accepted and assimila- ted. Around 1775 there were wars, ba sically due to population pressure, and out of the conflict came a strong leader, Shaka, who was able to draw all these units together. After him, came other great kings: Dingaan, Mpande and Cetewayo. Throughout the Kingship of these four great leaders, the Zulu Nation was forged into a solid federa tion - the political system of which we will now examine.

The society of this great nation, composed of many clans, united through their allegiance to a king, was very paternalistic in nature. The king him- self was regarded as the father of the people; he owned all the land, and all people who lived on the land had to re- cognise his sovereignity. As was ty- pically African, he performed reli- gious, medical and cultural acts as well as his political duties, thus the general welfare of the nation depended upon him and his abilities. Shaka was their greatest king: he was responsible for the militarisation of the Zulu peo- ple, he was the first to have a standing army with "age-regiments"; this type of orientation was a key factor in pro- curing unity. The king had a council whose advice he was supposed to fellow, if he did not, the council could take a bit of his property. The councillors had to be wise men for it was their duty to criticise the king whenever it was necessary. They had to have a sound knowledge of the kingdom, for all mat- ters of national interest were hammer- ed out in the council. The king gave his opinion last during any debate in the council, so as not to influence the opinion of others. Next in line were the chiefs who were the heads of large divisions or provinces within the na- tion. These chiefs assembled their people on the basis of land divisions. Most of them were relatives of the king, granted their territory as re- wards, incentives and so forth. Their duties were largely judicial and admi- nistrative. Within these territorial di- vision there were sections or clan with their own heads. These heads inherited their position, thus these sections were not based solely on territory, but in- volved kinship. Most of the heads were ordinary people who were noted for their wisdom and knowledge of the law, hence a lot of them were members of the king's council. Each chief and each head of a clan consulted their own councils. They also played key roles in the "age-regiment."

The main factor for the strength of the national organisation lies in the overlapping or interweaving of the po- litical and lineage systems. The king was strengthened, by the fact that the division or section throughout Zululand was ruled by his relatives all bound to him by common lineal ties. The key to political organisation here seems to be a careful distribution of authority over smaller and smaller division with lesser and lesser executive power. However, when we come to the bottom of the organisational line, we realise that the smaller the kinship groups the stronger the communal and blood ties. At the same time, force, as a means of maintaining stability, is les- sened and all activities of life are based on mutual need and communal living. It is at this level that we dis cover the core of this paternalistic society, and somehow the interweaving of the political and lineage system procures a place for everyone within the society. That there was no aliena tion in this Zulu society is quite ob- vious. The heads and their followers shared in common all activities and material property. The chiefs of a given territory were attached to their people by political bounds, and all together, they owed allegiance and military duties to the king.

There was no class discrimination among the Zulus. All had the same education and lived the same way. Anyone could be a councillor or could assist in any activity, even that of judging cases. As regards the status of chiefs, heads and kings, the Zulu had a saying which depicts clearly their frame of mind on this point: "the people respect their king (chief, etc.) but the king must respect the people". Wealth brought a leader closer to his people rather than further awa from them. There was no such word or thing as "luxury" because a leader used his wealth to take on more dependents; wives, children, etc, all this led to tighten political units.

Many people maintain that if Africa had never been dominated by Euro- peans, capitalistic societies would have developed in Africa, of their own accord. After examining the an- cient societies of which the Zulu nation is a perfect example **(of Type A, of 9th issue)**, one must disagree with this premise, for as the Zulu society ex- hibited, there existed within its institu- tion and value systems certain national dynamics which could not generate a capitalistic system. The European's however did the only expedient possible **thing; they changed** the institution and value systems through the brainwash- ing of the African minds.

Odinga Mbasa

CHECK POINT

CAIRO, ILLINOIS

Citizens and supporters from around Illinois, numbering 400 marched down Main Street, October 18th demanding that Governor Richard Olgivie bring relief jobs industry and court justice to the town's besieged black people. Brothers and sisters in Cairo have been carrying on month's long boycott of white businesses.

FORMAN RAISES BID

James Forman, leader of the Na- tional Blacks Economic Development Conference said the organization's ori- ginal demand for $500,000,000 in repa- rations was too low. Blacks should real- ly get $24 billion. Forman also said that blacks across the nation should de- mand $1,000 each from the government.

DETROIT

The President of Republic of New Africa, brother Robert F. Williams, is still out on $10,000 bail. The Governor of North Carolina has started action to have him extradited back to that state. The hypocrite white governor said that Williams' presence would "cause trou- ble" but he had to extradite him becau- se that was the law. If the governor could be always concerned about the law, then Black people in N.C. would not ha- ve half the problems they now have.

JAMAICA

A recent editorial in the Daily Clea- ner condemned the Jamaicans Govern- ment for the "deal" it offered the Ja- maicans students charged in the Sir George incident, and for refusing the- se students their right to legal repre- sentation of their choice.

In response to this editorial, and in- creasing pressure at home, the Prime Minister, Hugh Shearer, has tabled a paper in parliament explai ning his position on the Sir George incident. Details will be available in the next issue.

Eight hundred Canadian troops have ar rived in the island to continue their "training" (See UHURU issu no 6). The training site, originally given as UP PARK CAMP, have been shif ted to the hills of St. Ann.

SIR GEORGE WILLIAM'S UNIVERSITY TRIAL

For the third time students from Sir George William's, charged from the e vents of Feb. 11th, went into court from 10 am. and were forced to wait around until 3.00 pm. for the awaited anti- climax of yet another postponement; this time however everyone present in court was asked to come back on Ja- nuary 7th, with the exception of bro- ther Omowale who is supposed to ap- pear singly on November 10th. The Ja- maican students on the other hand re- presented by lawyer Grosse, have some other arrangement.

The significance of the situation in which brother Omowale has been pla- ced is based upon the fact of prede- termined bias. The irregularity is such that with identical charges laid against the brother as against everyone else, he, for the second time, has been cho- sen from a field of 97 people to face the uncertainties of the future and the hostilities of a previously venomous, vindictive and hysterical white public. The question is whether the decision for priorities is premeditated or arbitrary. Maybe its only a coincidence in the pro- cess of the administration of justice, however, one is reminded of a philo- sophical thought from the idealism of the academic year - 'justice must not only be done, but more important is that it MUST APPEAR to have been done. Further, it is significant to note that the case, with charges of extortion against the same brother Omowale and brother Errol Thomas which was fi- led before Feb. 11th, has not been dealt with in the same diligent manner, as a matter of fact, a secretive attempt has been made to change the charges in the face of their ridiculous na- ture and in view of the fact that they could probably not be proven. Maybe this will be the time when black peo- ple will recognize the need to stop figh- ting themselves in the face of the pre- sence of other major objectives, and all intelligent people will see the discre- pancies that exist between expressed i- dealism and the actual functioning of a sick society.

Luanga Basheri.

BLACKS VICTIMISED ON GERMAN SHIP

Seven black Trinidadians received jobs on a German ship, which had docked at Chaguaramas. One of the Trinidadians, Lawrence Gould, did not sign his contract in Port-of-Spain, due to time pressures however, when ap- proached to sign it at sea, he refused. The captain of the boat, arrogant in the true light of a white racist, claimed that since he would not be working, his status on the ship would be equivalent to that of a stowaway. Without any further ado, Lawrence Gould was hand- cuffed and placed in the cold storage room. On arrival at Montreal he was confined to a cabin. The Immigration authorities were contacted but they refused to charge Gould with any ille- gality since he possessed a letter of acceptance to a job on the ship. The six other Trinidadians on board contacted the Trinidad and Tobago High Com- mission and made a complaint of the incident (in conjunction with other cases of victimisation towards them, even as regards salary). The High Commission contacted the German Consulate and re- presentatives from both bureaus visited the ship. The charges were denied by the German captain of the ship. How ever, the black representatives care- fully checked out the whole situation on board. They found out that all the accounts were in German, the Trini- dadians paid German taxes (quite high) and even German insurance. The seven Trinidadians refused to stay on board the ship, the representatives supported them [illegible] as regards this and sent them home [illegible]

Ogunga Mbasa

DEAR SISTER

I am in the "minor league" (teen- ager) and through the past nine months I have developed a very keen interest in the Black Movement, until very re- cently I looked up to and admired many of the older brothers. I am becoming disillusioned because now I see brothers getting intoxicated and engaging in ar- guments that can only bring destruction to the family.

Sister, am I to believe my parents when they say that Black People will never get together? Is Black Unity a term concocted by some idealistic "freedom fighter"?

Minor League brother

Dear brother,

Your question has been puzzling the so-called "Major League" for a long time. (By the way, from your question, I would consider you a "major lea guer.") Black Unity is indeed a reality, and we can, and must achieve it.

Too much alcohol destroys or alters our thinking process. It results in a loss of self control that leads to petty arguments between brothers who have been working or sitting in frustration and anxiety for the last nine months, through no fault of their own.

You have to understand that we have various personalities which are bound to clash at one time or other. If we respect each other, in the name of Bla- ckness and humanity, these conflicts will not destroy the Family but rather strengthen it. Each member of the family must contribute his share to the best of his ability and should not be little his brothers and sisters if their capabilities are not as great as his.

Your question brings to mind the fight for "POWER" in the Family. I find it most amusing. When brothers and sisters refer to the chairman of a family gathering of a hundred people as a Power monger. What nonsense! Trudeau, Nixon, Castro, Kosygin and the rest of them have POWER! The chairman of a small weekly rally with a hundred people giving a hundred dif- ferent suggestions or opinions should have an ulcer. Also the unpaid managing editor of a small newspaper with a circulation of approximately 2000, has troubles not Power.

The road to unity is full of curves, and we can become disillusioned with out inner strength and self determina tion. this you cannot get from the older brothers but only from yourself. In any case do not let these conflicts bother you. They are a necessary part of our maturity. We are a young Family and these are the growing pains that we have to endure. So brother keep on pushing, learn from other peoples mis takes for tomorrow you should be the man with the POWER!

SPORTS SECTION

FOOTBALL

The Ottawa Sooners continue to dominate the Metropolitan league. They have smothered the opposition thoroughly and have not lost a single game for the season. If they defeat the Hamilton team this weekend, they will advance into the Dominion championship against the champions from Western Canada. Among the stars from the Metropolitan League, brother Edson Phipps, of the 3rd place NDG Maple Leafs, was easily one of the outstanding full backs in the league. At 19 ding full backs in the league. At 19, playing his first year in the Metropolitan League, brother Edson really came on strong towards the end of the season. Together with brother Patrick Thornhill, NDG is looking forward to a better backfield next season. Most sport writers agree that brother Edson is fast and deceptive. With a little more experience we could see a super star next season.

CRICKET

Cecil Marshall of Verdun Montreal has been named the most outstanding cricketer for this season by the league. Brother Cecil led the league with an aggregate of 367 runs. His total runs for the season including play-off games was 574 and an above 50.0 average. Together with this consistent batting, he took 16 catches for his club.

CARIBBEES

The Caibbees soccer team has lost the Okeefe cup competition. They were beaten in a controversial game 3-1 by Hellenic. During the course of the game, three Caribbee players were ejected from the game by the referee. Star forward Ofkan Delli was the first player ejected. At a league disciplinary meeting no action was taken against those players. On the contrary it came to light that the referee did not act in the best interest of the team. No further action is planned by the team.

Caribbee was also beaten 3-0 by Mon Italia in the league play-off. This brings their 1969 season to an end. Overall the team played good soccer but tapered off at the end of the season. The placed 3rd in their league.

MONTREAL JETS

After one year of operation, the Montreal Jets have won the Metropolitan Soccer league cup. Playing Tracy in the semi final, the team raced to a 3-1 victory. All three goals were scorec by shifty inside left Felix Verneuil. Brother Felix (19) born in St. Lucia came to Montreal three years ago via England. It was in England he learned most of his soccer. In the final game for the cup, the Jets swarmed Dorval 4-3 with brother Felix again getting 2 goals. The other goals were scored by Sturdy Couburn, team captain, who feels very satisfied with the success of his teams' effort, particularly during the latter part of the season. The team had lost its first four games of the season before getting un-tracked. The Jets are looking forward to a more exciting and successful season next year. In terms of goal-scoring punch, much will be expected from star inside-left Felix Verveuil.

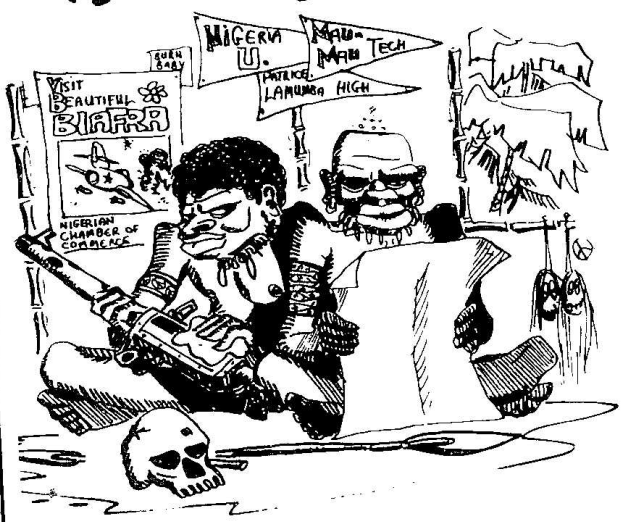
Sports Reporter

Sir George "Exonerates Itself But Continues to Degrade and Dehumanize Black People

"Note the white artist's concept of the black man. The two characters the classical white representation of cannibals. They are sitting before a human skull probably freshly deprived of its flesh. After the meal, a Cannibal read the local newspaper and observe that a Black Studies Program is being planned at Sir George. He then calls to his friend, "Pack your kit bag, Alfred. They are about to start a Black Studies Program in Sir George."

(reprint from Black Reflections, Nov. 6/69)

"DIG, WHERE SIR GEORGE IS COMING FROM"



Pack your kit bag, Alfred. They are about to start a Black Studies Program in Sir George.

"APPEAL TO READERS"

UHURU is now in its 9th issue and we are still barely able to keep our heads above water. If UHURU is to remain alive and vital to our community, it needs your continued support - financial and otherwise. The Devoted management and staff, who work entirely unpaid, urge you to take out your SUBSCRIPTION NOW. Contributions are also welcome.

by Yvonne Strachan
(Subscription Dept.)

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STATEMENT OF POSITION

In connection with a questionaire issued by the Caribbean Students Society of Sir George Williams University concerning the feasibility of a Black Studies programme at the university, The Paper, an official organ of the Evening Students Association, on November 3rd., printed a diliberately racist cartoon. This cartoon depicted two Blacks as savages with the caption reading, "Pack your kit bag Alfred. They are about to start a Black Studies program at Sir George." This was further backed up by such slogans as "Visit beautiful Biafra - Nigerian Chamber of Commerce." This is a blatant insult to Black people, and another example of the hypocrisy that exists within the confines of this institution, which has only just exonerated itself from similar charges laid by Black students.

We therefore demand that concrete action be taken by the administration against the people concerned in an effort to rectify this insult.

President of Caribbean Students Society
L. Duncan.

BLACK STUDIES AT SIR GEORGE

"What is it all about and what it hopes to achieve"

Some people at Sir George as well as some members of the community still contend that courses at University should all be geared to "fitting one into society" i.e. prepare one for a good paying job. This is the attitude which lead students to stay away from any type of activity which does not directly prepare them for a better job. Black Studies is not intended to fit you into the system. It does not intend to prepare you for a better job but a better life. It aims first to make black people aware of the systematic racism as practised against black people throughout the world; It intends to show how this system works,how it systematically conditions one to consider himself inferior incapable and incompetent. Secondly it aims to correct the misrepresentation by white historians of the history of black people. Finally it hopes to turn out black people sufficiently aware of what is working against them and sufficiently inspired to restate the history of black people into proper perspective so that our children will not suffer the pangs of inferiority and the subsequent lack of self-confidence from which so many of us still suffer today.

How can a black person find humour in a cartoon depecting black people as savages, man eaters, irresponsible, destructive and completely ignorant" what is it that prompts this black man after his initial chuckle to ask if this is all that led to the withdrawing of all copies of "The Paper" from the stands" Wasn't there even an article" the individual goes on to ask. They say a picture is a thousand words but tho ther this cartoon is a million [illegible] can read the signs. if you see this as a manifestation of the white historian's stacking the deck against you, if you remember that there are still black people around today who by virtue of the system still have a similarly distorted view of the history of black people

I am sure that once you start thinking in this manner very soon you realize the urgency of clearing up this myth. You will realize that as a black man you have an obligation to black people who were not as fortunate to have seen the light to take the message to them. In the beginning was the missonary and his word was bad, but he was systematic so he managed to convince us that our history was bad. Now the job is ours to correct all this, but do we have the tools? I doubt it

Let me make this appeal to you as students who will eventually be leaving Sir George and going out into the community supposedly as knowledgeable people and certainly as credible people, to make use of the apportunity now to educate yourself. If we show sufficient interest we can have an accredited course in Black Studies at Sir George, dealing with material that we want to cover and by the type of lecturer we want. The experience which I related earlier about my brothers reaction to the cartoon is not uncommon. It is prevalent. Let us work to prevent similar experiences in the future. Let us push now for a Black Studies Program. Refer to questionnaire being circulated to see how you can participate

by L. Duncan
President of caribbean Society
Sir Georges.

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LES FAITS DE LA LOI.

Perquisitions et saisies.

Généralement. aucun policier ne peut pénétrer aucune demeure sans un mandat de perquisition. Tout individu est en droit d'exiger que tout policier désirant visiter sa demeure lui montre un mandat émis à cette fin par un juge. Il est du droit le plus strict de quiconque de refuser l'accès de son domicile si l'officier de police n'a pas le mandat **en sa possession.**

Pour les cas "normaux" de perquisition en général, voir Uhuru No. 7 du 29 septembre, où les Faits de la Loi traitaient des cas où un mandat est toujours requis en indiquant quoi faire dans de telles occasions. Cependant, il existe des occasions particulieres et des exceptions où la police peut toujours perquisitionner sans aucun mandat.

Le plus souvent, il s'agit de fouilles effectuées sous l'Acte de Contrôle des Narcotiques, alors que la police a même des pouvoirs plus vastes. La, il existe deux possibilités. 1- Dans le cas de "maison d'habitation", un écrit d'assistance peut servir de mandat. 2- Cependant, pour les conciergeries et les blocs d'appartements, aucun mandat ou écrit n'est legalement requis et même en votre absence le concierge peut ouvrir pour que le domicile soit fouillé.

Sous l'Acte de Contrôle des Narcotiques, tout policier peut "visiter" et "fouiller" tout lieu ou **il pense raisonnablement** pouvoir trouver de la drogue ou des narcotiques. Il lui est même permis alors de fouiller toute personne trouvee sur les lieux aussi bien de saisir et d'emporter tout ce qu'il aura pu trouver comme narcotique quelqu'il soit.

En d'autres occasions, la police peut évoquer des cas d'urgence pour "visiter" une demeure sans aucun mandat, comme nous les avons vu invoquer la présence de bombes prêtes a éclater, durant l'été dernier à l'époque du fameux "Nat's coming" pour s'introduire illégalement chez des frères. Bien sûr il est clair que dans de telles occasions, de pure sécurité collective, aucune saisie ou aucun interrogatoire (comme ce fut le cas) ne peuvent s'effectuer si ce n'est carrément contre la loi. Cependant, il est toujours recommandé de communiquer avec son avocat de confiance, dès que vous avez des doutes quant à vos droits face à la police.

THE FACTS OF THE LAW

Police Search and Seizure

A search warrant issued by a judge is always necessary for the police to be able to search private premises. An individual is within his rights to ask a police officer wishing to enter his premises to produce the warrant. If he does not have it in his possession, entry may be refused. If the police has a warrant **in his possession,** he must be allowed to search the premises and remove any article but only those articles which are described in the warrant.

For normal searching in general, see Uhuru No. 7, September 29th, 1969, where The Facts of the Law out the cases whenever a search warrant is always required, indicating what's better to do on such occasions. However, there are some other special situations where the police may enter and search your house without any warrant.

In the majority of the cases, it's in relationship with search under the Narcotics Control Act. Under the Narcotics Control Act the police has more sweeping power, if he has obtained the issue of Writ of Assistance under the Act. There are two possibilities.

1. In the event that the building is not a dwelling house, in which the **reasonably believes** there are norcotics to be found.

2. In the event that the building is not a dwelling house, the Writ of Assistance is not even necessary, and the police has the same powers even without a warrant of any kind. In both cases, police may also search any person found in such a place, as well as seize and take away anything found therein. His powers of search and seizure are the same whatever the nature of the drugs. In cartying out such search and seizure, the police officer is entitled to secure the assistance of a janitor or any other person exercising similar functions.

At other times the police may advocate some emergency, like bombs ready to blast.., to enter and "visit" your home without any warrant; as we've seen them entering during summer, some brothers houses at the time of "Nat's coming".

Of course it's clear that on such occasions, any seizures or questionings can be justified even if illegal. Nevertheless, never forget whenever you're not sure of your rights, you should always communicate with a lawyer you can trust.

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Jamaica and he (Clive) lamed his expulsion chiefly to the strategic conference of Governments of the West Indies recently held in Guyana where a reactionary line was propagated and where no doubt there was an agreement.

Now what: is brother Clive a fool? And King's line correct? Certainly not!!! Brother Clive knows what he is saying when he attacks the puppet Government in Guyana and King dares to defend it! Also King has a big job with the puppet govt. of Forbes Burnham (in the rice marketing division, I believe) This is a reactionary of the worst sort because he hides his cowardly face behind a smokescreen of "black Consciousness" and "anti-colonial" expressions.

The final and only true live for Guyana today as it is facing a modern imperialism much more agressive than any other before, is a united anti-imperialist front with the People's Progressive Party as its fore-front and with a development of understanding and respect among the different nationalities in Guyana. (Note the war in Viet Nam and in revolutionary Guiné where the people are united under an anti-imperialist banner.)

The apparent racism and misunderstanding among the working people of Guyana will be cleared up in the oncoming struggle when the people see that the enemy is foreign monoply and also the local Indian, African, Portuguese and Chinese capitalists. As Amilcar Cabral of the Revolutionary Party of Guiné said, "We struggle to free ourselves from White Exploitation as well as Black Exploitation, in Africa."

The anti-imperialist struggle in Guyana and elsewhere too must internationalize their situation and must have an international outlook. Some people say that Guyana has a too small population but look at Guiné with only a million people and already 2/3 of the country in liberated from the Portuguese imperialists armed with N. A. T. O.'s arms. This line will surely succeed and it is already in progress.

The main aims of the anti-imperialist struggle mapped by the P.P.P. will be to:

1. Effect land reform
2. to seize all the major industries and financial concerns and put them in the hands of the people -- banks, insurance companies etc.
3. to expel all foreign monoply.
4. to establish a peoples Government and to wipe out exploitation and opression against the people of Guyana. Etc. etc.

The P.P.P. and its anti-imperialist front will carry on activities on all fronts available to them until they are taken away forcibly. eg. The Parliamentary front (only for propaganda purposes)

With this policy Guyana will face a great and happy future and its people will find what every opressed people struggle for: **Peace Freedom & Security.**

Chedi Jagan

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fear that the white man will think they are militants. These are weak brothers and sisters who need help from the stronger ones. Firstly, the latter has to strengten the former, educate them, in order that all blacks will be eventually united.

Black people want to share in the control of the countries of the world, for truly it is rightfully theirs It was their blood which was shed for many countries on this earth, their hands and sweat that tilled the soil which the white man claims is his. All black people desire equal status and privileges which the average man wants and acquires. They want a "fair deal" for the first time in possibility peaceful reformation of the White Imperialistic Society. However, they are so determined to achieve this goal that they may have to use violence. This change should be an education to the Whites towards a completely integrated society where black and white can live in harmony.

Soon black people will be completely merged together as a family and there will be Black Power for "We Shall Overcome.

Amina

BULLETIN BOARD

For the best bargains don't miss the rummage sale at the U.N.I.A. Hall., 710 Georges Vanier, Saturday Nov. 22nd, 1969., 9 am. - 7.00 pm. For further details call 672-5207; 768-0545. Proceeds to Children's Christmas party.

Support the brothers and sisters on the McDonald college campus., St. Anne de Bellevue. Go to the party on Saturday November 8th from 9.00 to 2.00 am., held by the West Indian Students Association. Music by the Coral Islanders. The party is catered by the Caribbean Coalpot. Donation - $1.50.

Come to the opening night of the "Pop Corn" being held on Friday night, November 7th 1969. Place: 4450 St. Dennis Street, 2nd. floor. Time: 8.00 pm. to 1.00 pm. Admission: 75 cents. The discotheque is managed by brother Louis Hipolite, and brother Zimba's band will be engaged in the future.

February 11th Defense Fund holds its usual family party on Saturday November 8th at 9.00 pm. Usual place - Caribbean Coal pot, 2155 Mackay St., Support the Defense Fund. Donation - $1.00.

Interested in rooms for rent? Contact brother H. Parris at 937-3781. Reasonable price for comfortable rooms in the vicinity of St Antoine and Atwater.

The McGill West Indian Society will be holding a Discussion Series on the Caribbean starting on Nov. 12, 1969 at 7:30 P.M. in the Students' Union, 3480 McTavish St., and extending over the three following Wednesdays at the same time.

The first Discussion Leader will be Carl Parris, Ph. D. student in the Department of Political Science, who will lead off a discussion on "The Caribbean A Political Perspective".

Subsequent speakers for this term will be Dr Zin Henry, visiting professor at the Centre for Developing Area Studies, Roy Ramphal, Medical student from Guyana and Denis Forsythe, Ph. D. student in the Department of Sociology.

For further information contact Hannibal Charles, President of the society at 845-9802.

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